

Although critics imagine that the Buddha was ignorant of how the world has come into being, it is in this explanation called *paticca samuppāda* that he reveals how the world is created by each individual by oneself and for oneself.

In short, we are living in a world of our own creation.

Each one's world is separate from that of others, although we think we live in an external world common to all, created by an external agent.

All human beings are the creators of their own world.

Each one creates one's own world.

The world they create is a similar world because of the similar structure of their body, and they are able to communicate with others through language and share their experience with others.

The result of this unconscious process of creation of a world and a self, through the process of cognition and affection, is that it creates “the problem of existence,” which is the “miserable insecurity of life,” due to the instability of all that is dependent on conditions.

Thus “the problem of existence,” comes into being, depending on the necessary conditions, following the natural law of determinism.

This natural law is that every natural occurrence in the world is determined by the presence of the necessary conditions. It is the law on which all modern scientific technology is based.

This law came to be known in the West only in the 18th century, when science began.

Therefore, people in the West call this period the age of enlightenment. They used this law to conquer nature and gratify their desire for comfort, convenience, security, and even to kill their enemies.

It was this same law, however, that the Buddha in India introduced to the world more than twenty-five centuries earlier. He did not use this law to conquer objective external nature.

He used this same law to transform the subjective mental nature and solve the problem of existence.

He called this law the Concurrence of Antecedents (*paticca samuppāda*) described as: “When conditions are present it comes into being, but when conditions are absent it ceases to be” (*hetuṇ paticca saṅbhutaṇ hetu bhaṅga nirujjati*).